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of the Columbian College  
9th January, 1822.  
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President of the Institution.  
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pleasure of informing his friends, both in  
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his Grocery Store from  
to Washington City, on the  
nia Avenue, adjoining the  
n. Walter Jones, and nearly  
the Old Theatre, where he  
and, and intends to keep a com-  
ment of Groceries and the  
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ing articles, viz.  
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guine Brandy, (old and genuine),  
each do.  
lland Gin, Common do.  
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odeira, Lisbon, and Teneffe  
spice, Pepper, Starch, Rice,  
g Blue, Indigo,  
uld, Dip, and Spermaceti  
low, White, and Brown Soap,  
likewise has on hand, and  
for sale,  
uting Paper, Cartridge do.,  
riting do. of every kind  
itting do.  
ank Leggers, Journals, Day  
memorandum do. and all others  
Books.  
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nives, Counting-house do.,  
apes, Lead Pencils, Pocket  
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stationary line. All of which  
ell at small profits for Cash.  
s, wishing to close his old  
in Georgetown, requests im-  
debted to him to make im-  
ent, as it is entirely out of his  
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useleaf's Point, adjoining  
of Commodore Rodgers,  
s are as pleasantly situated  
city, commanding an ex-  
of the Potomac, and will  
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PRINTING,  
OF EVERY DESCRIPTION  
NEATLY EXECUTED  
T THE COLUMBIAN OFFICE

# The Columbian Star

RELIGION SCIENCE

WASHINGTON CITY, SATURDAY MORNING, JUNE 8, 1822.

[No. 49.]

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where this is not attended to by  
pendents, the postage will be  
ed to them.

**SABBATH SCHOOLS.**

Schools occupy a distinguished  
among the instruments employ-  
ed by Christian benevolence for the  
ancement of the interests of reli-  
gion and useful knowledge. The fol-  
lowing account of a School at Hudson,  
Y.) which appears to be singularly  
well organized, and to have accom-  
plished unusual results, we have been  
ted to copy.

With feelings of elevated plea-  
sure we are enabled to inform the  
day and Adult School Union,  
the prosperity with which a  
ous God has distinguished  
bours. Our schools afford  
ation to 52 white, and 8 col-  
red boys; 56 white female  
rs, and 30 coloured, 13 of  
are adults. Total number  
olars, 146. Five teachers  
employed in the male, and  
in the female department—  
aggregate amount recited in  
male department during the  
ast, is 8,352 verses of Scrip-  
ture, 109 of hymns, 210 of cate-  
chism. In the female department  
en recited 34,500 verses of  
ure, 12,685 of hymns, 2,043  
echism. Two of the young  
scholars have recited the  
of the New Testament, and  
enced recitations from the

secure the retention of those  
committed to memory  
the exercises of the classes  
concluded, if time permits,  
children are questioned from  
some time previously

found much confusion in  
of the classes, arise from the  
rs being unable to visit those  
rs who were irregular in  
attendance, to obviate which,  
s resolved that a Female  
and Visiting Society, which  
in the congregation, should  
the interests of the Sun-  
chool. Accordingly the ab-  
scholars are reported to that  
y, the visiting committees of  
visit their abodes, and lend  
to their families. From the  
nely great eagerness with  
tracts are received, and the  
y influence they must ne-  
ely exert over the minds of  
readers, we could wish that  
Sunday School had such a  
Society united with it.—  
are more assiduous in avail-  
ing themselves of the privilege of  
ing these tracts, than the  
ed scholars, who, if unable  
d themselves, get others to  
to them.

ing the present year, two of  
white female scholars, one on-  
der thirteenth year, 5 of the  
ed adults, and 3 teachers,  
professed repentance for sin,  
in the Lord Jesus Christ, and  
en baptized. Several others  
en deplore the sinfulness of  
hearts, and are penitently  
after Him who has shed  
ches of His grace over the  
of these their associates.—  
ten minutes preceding the  
of the school, continues to  
ctly observed for imparting  
ous instruction. Many of the  
rs can attest the great bene-  
fited from it, and some as-  
their first sense of a lost  
tion, and consequent alarm,  
se pious conversations. We  
voured every three months  
an address from the pastor of  
urch. On these occasions  
tenderness of feeling is ex-  
d, when the depravity of  
hearts is portrayed, and the

invitations and mercies of the Lord  
Jesus arrayed before them.

A library consisting already of  
upwards of an hundred volumes,  
has been established in the school,  
and under the care of a most com-  
petent and zealous Librarian, is  
greatly useful. Both teachers and  
scholars hire the books for money  
and tickets, and we hope for much  
good also to the families into  
which they are introduced. To in-  
spire a zeal for the support and  
promotion of missions, and to af-  
ford a knowledge of the state of  
the heathen, and the efforts that  
are making by Christians through-  
out the world, we take the 'Guar-  
dian' for our library, and are hap-  
py to state it is generally read.

The scholars have united them-  
selves together to support a 'Cent  
Society,' the proceeds of which are  
to be annually transmitted to one  
of the Indian Schools under the pa-  
tronage of the Board of Missions.  
The officers of this juvenile soci-  
ety, are chosen from among them-  
selves. The whole under the  
care of the female superintendent.  
They meet once in three months  
to review their circumstances, and  
to devise new ways of doing good.  
On these occasions, all the publi-  
cations that can be procured, con-  
taining a relation of the state and  
progress of the Indian children  
and schools are read, and remarks  
made to stimulate them to increas-  
ed exertions. This society has  
been in operation four months, and  
10 dollars and 50 cents have been  
actually received. The female  
scholars meet together every Sa-  
turday afternoon, to make various  
small articles of fancy, which are  
to be disposed of, to augment the  
funds of the Cent Society. The  
scholars have also purchased  
hymn books, catechisms, and vari-  
ous little religious books with the  
tickets they have received for re-  
citations, to send to the Indian  
schools of the mission. The bless-  
ings which flow from Sabbath  
Schools, are not confined to those  
only who attend them. Those pi-  
ous and highly valuable little  
books printed by the Sunday  
School Union, are obtaining a wider  
circulation, and becoming more  
and more operative on the  
youthful mind. A bookseller in this  
city procured from our school se-  
veral small books, and republished  
them.

School No. 2.—We have this  
winter instituted a branch school  
in the Alms House of this city.—  
The prospect of usefulness is en-  
couraging. It has already suc-  
ceeded beyond our most sanguine  
expectations. Seven adult females  
are taught here, 2 are coloured;  
and 8 children, 2 boys 6 girls.—  
Two female teachers are employ-  
ed here.

School No. 3.—Has been insti-  
tuted in the village of Athens.  
It has been in operation but two Sab-  
baths; affords instruction to fifty  
scholars, 15 are coloured females.  
—Nine teachers, 6 females and 3  
males, are employed here. The  
whole under the care of a male  
superintendent.

We believe that eternity alone  
can unfold the greatness of the  
blessing that Sabbath Schools have  
proved, and will continue to prove  
to this place. They are the sole  
source from whence coloured peo-  
ple receive instruction, except two  
classes which are taught on two  
evenings of the week by members  
of our Church, and one-day school  
where only 4 black children are  
admitted, but this last is soon to  
cease. Sunday Schools hold forth  
means which are easy and attrac-  
tive to all who choose to accept  
them, for becoming familiar with  
the sacred page. In these nurse-  
ries of piety, the memories of our  
youth are deeply imbued with holy  
truth, which will ever fortify their  
minds when assailed by error,  
and we hope cause them to prove  
a powerful check to its advance-  
ment.

JOHN W. DUTCHER, M. Sup.  
LYDIA M. MALCOM, F. Sup.  
Hudson, April 10, 1822.

Ignorance, when it is voluntary, is  
criminal; and he may properly be charged  
with evil who refuses to learn how  
he might prevent it.

## EXECUTIONS.

### CAPITAL PUNISHMENTS.

The following philosophical and eloquent  
remarks, are extracted from a long  
article on Capital Punishments, in the  
Edinburgh Review:

There is not only a determina-  
tion in the human mind to set un-  
toward consequences at defiance,  
but (where they appear to be  
inevitable) even to court them.  
This is what is understood by the  
power of fascination. Thieves are  
subject to this power, like other  
men, as they are to that of gravi-  
tation. Objects of terror often  
haunt the mind; and, by their in-  
fluence in subduing the imagi-  
nation, draw the will to them as a  
fatality. Persons in excessive  
and intolerable apprehension fling  
themselves into the very arms of  
what they dread, and are impelled  
to rush upon their fate, and put  
an end to their suspense and  
agitation.—These are said to be  
"the toys of desperation;" and,  
fantastical as they may appear,  
legislators ought to pay more  
attention to this than they have  
done; for the mind, in those ex-  
treme and violent temperaments  
which they have to apply to, is  
not to be dealt with like a mere  
machine. Gibbets, which have  
now become very uncommon,  
may, we think, have produced  
equivocal effects in this way.  
They belong to the class of what  
are called interesting objects.  
They excite a feeling of horror,  
not altogether without its attrac-  
tion, in the ordinary spectator,  
and startle while they rivet the  
eye. Who shall say how often in  
gloomy and sullen dispositions,  
this equivocal appeal to the im-  
agination may not have become  
an ingredient to pamper murder-  
ous thoughts, and to give a super-  
stitious bias to the last act of the  
will? To see this ghastly ap-  
pearance rearing its spectral form  
in some solitary place at nightfall,  
by a wood-side or barren heath—  
to note the wretched scarecrow  
figure dangling upon it, black and  
wasted, parched in the sun,  
drenched in all the dews of Heav-  
en that fall cool and silent on it,  
while this object of the dread and  
gaze of men feels nothing, knows  
nothing, fears nothing, and swings,  
creaking in the gale, unconscious  
of all that it has suffered, or that  
others suffer—there is something  
in all these circumstances that  
may lead the mind to tempt the  
same fate, and place itself beyond  
the reach of mortal consequen-  
ces!

The following pertinent remarks on the  
same topic, are extracted from a re-  
cent address delivered by Judge Quincy  
to a Grand Jury at Boston:

Concerning the right of society  
to inflict this punishment, I can  
have no question. But in relation  
to the objects of such punish-  
ment;—terror—and the deterring  
of others, by the example of the  
victim's fate, in the forms and  
publicity of the execution of jus-  
tice, there are strong reasons of  
doubt; especially with the accom-  
paniments, which custom has es-  
tablished, and the law permits.  
A recent, and notorious instance,  
will explain the views on this  
subject, which I would bring be-  
fore the consideration of the pub-  
lic.

A villain of the baser sort, such  
as often escapes from the gallows  
in Europe to find it in this coun-  
try, lately paid the forfeit of his  
crimes in a county adjoining this  
metropolis. The day was appoint-  
ed;—the time and place adverti-  
sed. A mass of human beings,  
composing no inconsiderable por-  
tion of the population of this and  
the adjoining towns, precipitated  
themselves toward the spot. For  
what? To receive any moral, or  
religious, impression from the  
scene? To come away improv-  
ed, in any feeling of the heart; in-  
structed in any lesson of the un-  
derstanding? Was there one of  
that vacant, gaping, thoughtless,  
jesting crowd, which were poised  
on every hill, and scrambling on

every height, led by other mo-  
tive than that instinctive morbid  
sympathy, which in its healthy  
state, implanted by Heaven, to  
make men alive, and active to re-  
lieve each other's misery, is then  
only shameful, when perverted to  
base excitement and vulgar curi-  
osity, in witnessing each other's  
sufferings.

Now what did the scene exhi-  
bit, calculated to excite fear and  
deter guilt? The culprit, it is  
said, walked with a firm step and  
undaunted air;—his confessor by  
his side. He surveyed the instru-  
ment of his fate unappalled, with  
an unconcern, expressing rather  
dignity than despair. He gave  
himself the signal for his exit.  
The astonished multitude survey-  
ed him, as all crowds survey he-  
roes; and he paid the forfeit of  
his crimes, it was said, with the  
assurance of a saint! His body  
was guarded either with pious en-  
thusiasm, or venal faithfulness;  
lest he, who it seems feared the  
surgeon's knife more than the  
gallows, should be made useful,  
by his remains, to that society  
which he had never before bene-  
fited by his existence. Learned  
men write the story of this hero  
and saint! The press scatters,  
in our stores, in our houses, and  
our streets, the account of his  
crimes, his hardihood, and his es-  
capes; showing how slowly jus-  
tice lingers; how long the wicked  
may enjoy a happy and un-  
hardened impunity! Now, what  
is there in all this to serve the  
end of society, in the example  
of his fate? On the contrary, if  
the love of fame be a passion  
common to the low as well as the  
high; to the base as well as the  
noble; if to go out of the world  
accompanied by the admiration  
of numbers, and by the promise  
of salvation, be one of the most  
natural and strongest desires in  
the human bosom, is there not  
somewhat in the scene, which I  
have sketched, and which is, in  
no part exaggerated, of a charac-  
ter to invite and allure rather  
than to deter?

Why should the law encourage  
these false sympathies and mor-  
bid excitements of the grosser sort?  
If there be in man that terror of  
dissection, greater even than the  
terror of death, why should not  
this, for the safety of society, be  
indissolubly connected with capi-  
tal punishment? For what good  
end can tales of villany be circu-  
lated through the community?  
Tales, concerning which no man  
has any measure to know what is  
true and what is false, except the  
assertion of the villain himself!

Of all the scenes, acted within  
this state, there is none more cal-  
culated to excite shame and dis-  
gust, than those attending and  
consequent on such executions.  
It will have had, however, its mo-  
ral effect under Providence, if it  
awaken the wise, the virtuous  
and the pious, to consider the  
means of putting an end to the re-  
currence of such scenes; and of  
devising some mode of executing  
the greatest of all its punish-  
ments more conformable to the hu-  
man condition, and more conso-  
nant to social interest.

## PARENTAL DUTIES.

FOR THE COLUMBIAN STAR.  
THE DUTY OF PARENTS TO CHIL-  
DREN.

Mr. Editor—I have just read  
the Rev. Dr. Baldwin's recent  
Sermon on the Duty of Parents to  
Children. It is founded on Ephe-  
sians vi. 4. And ye, fathers, pro-  
voke not your children to wrath:  
but bring them up in the nurture  
and admonition of the Lord.

The subject is so important, and  
the amiable and elevated charac-  
ter of the venerable author is so  
well known, that it seems needless  
to say any thing in the way of com-  
mendation. It cannot be doubted  
that most of your readers are pre-  
pared, already, to wish for the pe-  
riual of the whole discourse, and

that they will be grateful to you  
for the insertion of the following  
extract. The laudable zeal, which,  
on many former occasions, he has  
evinced for the welfare of the ris-  
ing generation, must give addi-  
tional interest to his present ef-  
fort. The little work entitled "A  
Catechism, or Compendium of  
Christian Doctrine and Practice,"  
which he published some years  
ago, possesses uncommon merit. It  
is indeed, what it professes to be.  
It is so simple, so clear, so happi-  
ly adapted to the capacities of the  
young, so manifestly drawn from  
the Scriptures, and so judiciously  
supported by references to the sa-  
cred text, that it can be used, most  
safely, and most profitably, in the  
religious instruction of children.

C.  
"Would you, who are parents,  
bring up your children in the nu-  
ture and admonition of the Lord,  
then you will endeavour, like the  
parents of young Timothy, to  
make them early acquainted with  
the Holy Scriptures. You will of-  
ten remind them of what God has  
done for their salvation. You will  
feel a pleasure in leading their  
thoughts to the hill of Calvary,  
and in pointing them to the cross,  
where "God the Saviour died."  
How much more important it is to  
teach children the great and inter-  
esting truths contained in the Bi-  
ble, than to place in their hands  
such books as tend to vitiate their  
taste and corrupt their morals! But  
in order to fortify and guard  
children against false and errone-  
ous sentiments in religion, it is im-  
portant to furnish them with a  
summary of Christian doctrine. I  
am aware that some persons are  
opposed to catechisms. They con-  
sider them unnecessary and use-  
less, if not worse. But what is  
the design of a catechism? Is it  
not designed to exhibit, in a con-  
cise view, the leading doctrines of  
the Bible? Is it not, in fact, to  
present, in miniature, a body of  
Scripture divinity? This mode  
of instructing by question and an-  
swer, is undoubtedly the most hap-  
py method of informing the un-  
derstanding, and of impressing  
truth on the memory. Sentiments  
thus early and faithfully inculcat-  
ed, will not easily be eradicated  
from the mind. "Train up a  
child in the way he should go, and  
when he is old he will not depart  
from it."

"Tis education forms the tender mind,  
Just as the twig is bent, the tree's in-  
clined."

"It will at once be perceived,  
that the duty of catechising will  
also chiefly devolve on the mother.  
Children when young are placed  
more immediately under her care.  
What a sacred pleasure it must  
afford a pious mother, to impart  
useful knowledge to her tender  
offspring!

"Public catechisings are prin-  
cipally useful, as they tend to sti-  
mulate children to learn at home.  
They also afford the catechist an  
opportunity to explain and en-  
force some of the important truths  
which they contain. But, it is said,  
catechisms contain only the *creeds*  
and *sects of parties*. But are  
there no catechisms which em-  
brace our own views of religion?  
Surely we shall not be unwilling  
to have our children taught what  
we ourselves believe, if we are  
conscientious in our belief.

"You will permit me to men-  
tion another important branch of  
parental duty. I refer to the re-  
ligious observance of the Lord's-  
day: Children should be early  
taught to reverence the Sabbath,  
to regard it as a day peculiarly ap-  
propriated to the purposes of re-  
ligion; that it is not to be profan-  
ed, either by idleness, or labour,  
but to be especially devoted to re-  
ligious exercises. The solemn na-  
ture of the institution requires  
that both parents and children  
should, as far as possible, have  
their minds abstracted from all  
worldly cares and pleasures, and  
devote these hours wholly to the  
concerns of the soul. If these du-

ties are neglected, can it be said  
that we bring up our children in  
the nurture and admonition of the  
Lord?

"When children are old enough  
to conduct with propriety, they  
should be led to the sanctuary,  
not as the father of young Ham-  
bal led him to the altar, to make  
him swear perpetual enmity to the  
Romans, but to teach them, as far  
as they are capable of understand-  
ing, the nature and design of pub-  
lic worship. This will not only  
have a happy influence upon their  
young minds for the time being,  
but may prove highly useful to  
them in future life. An habitual  
attachment to the public insti-  
tutions of religion may thus be for-  
med, and what at first might have  
been the mere effect of habit or  
custom, may at length settle into  
principle. Hence persons who  
have been brought up from their  
childhood to attend at public wor-  
ship, will not find it easy to enjoy  
themselves without it. How dreary  
and dull will the Sabbath ap-  
pear, if no "sound of the church  
going bell is heard," or no devout  
worshippers are seen on their way  
to Zion, with their faces thither-  
ward! Will it not appear that  
there is something wanting to ren-  
der the day interesting? Will  
lounging, will visiting, will amuse-  
ment satisfy the mind? We pre-  
sume they will not.

"But an important question here  
presents itself. Does it comport  
with the duty enjoined on Chris-  
tian parents in the text, to bring  
up their children in all the fashio-  
nable amusements of the day?—  
This, it is confessed, is a question  
of some delicacy. But the alle-  
giance which I owe to my Lord  
and Master does not allow me to  
hesitate, but obliges me to answer  
it in the negative. It would not  
comport with the brevity of my  
subject, to enter upon a laboured  
argument in favour of the opinion  
which I have now expressed; yet  
two or three remarks are thought  
necessary, to place it in a fair point  
of light.

"1. To bring up children in  
the nurture and admonition of  
the Lord, is to bring them up reli-  
giously in the fear of God. To af-  
ford them all that moral and reli-  
gious instruction which as Chris-  
tians we are bound to impart. But  
*balls, assemblies, and theatrical*  
*exhibitions*, are diametrically op-  
posed to the Spirit of the Gospel.  
These vain amusements have a  
direct tendency to dissipate all se-  
rious thoughts, and to keep the  
mind at the greatest possible dis-  
tance from God and religion.

"2. It is not perceived that any  
solid advantages are to be derived  
from an attendance on these scenes  
of amusement. They neither im-  
prove the understanding, nor mend  
the heart. They have not the  
least tendency to produce habits  
of industry and frugality, nor to  
strengthen any of the domestic  
virtues. But whatever influences  
they do exert, all tends to an op-  
posite direction. Should any se-  
rious minded persons, after all,  
doubt the correctness of the opi-  
nion which has now been advanced,  
we will propose a solemn test by  
which they may safely try it. If  
they can, in the sincerity of their  
hearts, retire into their closets,  
and implore the blessing of Heav-  
en on these amusements in which  
their children are about to engage,  
we might then suppose that they  
might send them with a quiet con-  
science. But should this be ad-  
mitted, we should also suppose  
that times are so changed, that we  
may serve God and Mammon at  
the same time, and with the same  
feelings! Or should we test them  
by the prospect of death, and the  
final judgment, would the small-  
est degree of comfort be derived  
from a reflection on the hours thus  
spent? Or would they not rather  
fill the soul with the deepest re-  
gret?

"I make no apology for offering  
these remarks. My earnest de-  
sire is, that I may obtain grace to  
be faithful; and that I may keep  
back nothing that might be prob-  
able to you, my dear people. I  
hope, through abounding mercy,  
that in the close of my ministry,











## POETRY.

### AMERICAN POETRY.

The following Lines, written by William C. Bryant of Massachusetts, would do honour to any poet. They combine sense and feeling, "married to immortal verse," and are distinguished by none of that sentimental mysticism and Della Cruscan glitter, so prevalent at the present day.

### TO A WATERFOWL.

Whither, 'midst falling dew,  
While glow the heavens with the last  
steps of day,  
Far through their rosy depths dost thou  
pursue  
Thy solitary way?  
Vainly the fowler's eye  
Might mark thy distant flight to do thee  
wrong,  
As darkly painted on the crimson sky,  
Thy figure floats along.  
Seek'st thou the plashy brink  
Of weedy lake, or marge of river wide,  
Or where the rocking billows rise and  
sink  
On the chafed ocean's side?  
There is a Power, whose care  
Teaches thy way along that pathless  
coast,  
The desert and illimitable air,  
Lone wandering, but not lost.  
All day thy wings have fann'd,  
At that far height, the cold thin atmos-  
phere,  
Yet stoop not weary to the welcome land,  
Though the dark night is near.  
And soon that toil shall end,  
Soon shalt thou find a summer home and  
rest,  
And scream among thy fellows, reeds  
shall bend  
Soon o'er thy sheltered nest.  
Thou'rt gone, the abyss of heaven  
Hath swallowed up thy form, yet on my  
heart  
Deeply hath sunk the lesson thou hast  
given,  
And shall not soon depart.  
He who from zone to zone  
Guides thee thro' the boundless sky thy cer-  
tain flight,  
In the long way that I must trace alone,  
Will lead my steps aright.

## MISCELLANY.

FROM THE NEW YORK DAILY ADVERTISER.

### WITCHCRAFT.

The following concise history of Witchcraft, as it occurred in the province of Massachusetts Bay, from the middle to near the close of the seventeenth century, is copied from President Dwight's Travels, the first volume of which has just been published. As it is the only connected account of this extraordinary infatuation that we have ever met with, we think it will prove amusing to our readers.

"From the year 1645, when the first suspicion of witchcraft in New-England began at Springfield, several persons were accused of this crime: Of those who were accused, four (to wit, one at Charlestown, one at Dorchester, one at Cambridge, and one at Boston) were executed. For almost thirty years afterwards, the subject seems to have slept in tolerable quiet. But in the year 1687, or 1688, four of the children of John Goodwin, a respectable inhabitant of Boston, united in accusing a poor Irish woman of bewitching them. The accusation was unhappily regarded with an attention which it very ill deserved. Not only did the citizens in the neighbourhood treat the subject as a thing of consequence; but a number of the clergy held a day of fasting and prayer on the occasion at the house of Mr. Goodwin. This unhappy measure gave the affair a solemn aspect at once. The poor woman, who seems to have been stupefied with terror, or bewildered by distraction, was apprehended. An inquest of physicians pronounced her to be of sound mind. In consequence of this decision, she was tried and executed. An account of the whole transaction was published; and so generally were the wise and good, as well as the weak and wicked of this century, convinced of the reality of witchcraft, that we find, not only Mr. Baxter writing a preface to the account, and declaring him who would not believe it to be an obdurate Sadducee, but Glanville publishing the stories of witches; Sir Matthew Hale trying them in the Court of King's Bench; several eminent lawyers laying down rules for convicting them; and several grave clergymen, such as Perkins and Bernard, undertaking to prove the existence, and defining the characteristics, evidences, and boundaries of witchcraft. With all these preparatives, it cannot be surprising, that, at a time, when the reality of witchcraft had never been questioned, and in a country where it scarcely ever had been doubted, the case of these children should make a deep impression. The same general conviction prevailed everywhere. Every where persons suspected of being witches and wizards, were tried, condemned and executed, by the authority of the first tribunals of Europe, as

well as by inferior judicatories. In England more persons were executed, in a single county, than in all the colonies of New-England, from the arrival of the Plymouth settlers to the present time.

The truth, as every intelligent and candid man will acknowledge, is: the existence of witchcraft had never been taken up by the human mind as a subject of investigation.—This capital point had been uniformly omitted; and every inquirer, instead of examining whether there was such a thing as witchcraft, directed all his efforts to determine what were its causes, characteristics, proofs, limits and effects. Where such was the nature of discussions, formed by Statesmen, Judges, Lawyers and Divines; the only proper question concerning this subject must, it is obvious, be naturally and universally forgotten.

Near the close of February, 1692, two girls, about eleven years of age (a daughter and a niece of Mr. Paris, minister of Paris, then Salem village) and two other girls in the neighbourhood, began, as the children of Mr. Goodwin had done before, to act in a peculiar and unaccountable manner: creeping, for example, into holes and under chairs, using many unnatural gestures, and uttering many ridiculous observations, equally destitute of sense and sobriety. This behaviour excited the attention of the neighbourhood. Several physicians were consulted; all of whom, except one, declared themselves unable to assign a cause for these singular affections of the children. This man, more ignorant or more superstitious than his companions, confessed his suspicion that the children were bewitched. The declaration appears to have been decisive. The connections of the children immediately applied themselves to fasting and prayer; and summoned their friends to unite with them in their devotions. On the 11th of the following March, Mr. Paris invited several of the neighbouring ministers to unite with him in prayer at his own house. It was observed that during the religious exercises the children were generally decent and still; and that after the service was ended they renewed their inexplicable conduct.

A few days before this, an Indian man and woman, servants in the house of Mr. Paris, formed a kind of magical cake; which, like the *mola* among the Romans, was esteemed sacred in Mexico, the native country of the woman; and was supposed by these ignorant creatures, to possess an efficacy sufficient to defeat the authors of the witchcraft. This cake was given to the house dog, as having the common canine prerogative of corresponding with the invisible world. Soon after the spell was finished, the children, acquainted probably with its drift, and therefore naturally considering this as the proper time to make disclosures, began to point out the authors of their misfortunes. The first person accused was the Indian woman herself; who was accordingly committed to prison; and after lying there some time, escaped without any further punishment, except being sold to defray the expense of her prosecution.

Two other women of the names of Good, and Osborn, one long sunk in melancholy, the other bedridden, were next accused by the children; and after being examined, were also committed to prison. Within five weeks, a Mrs. Corey, and a Mrs. Nurse, women of unblemished character, and professors of religion, were added to the number of the accused. Before the examination of Mrs. Corey, Mr. Noyes, minister of Salem, highly esteemed for his learning, piety, and benevolence, made a prayer. She then vehemently accused by Mrs. Putnam, the mother of one of them, and by several other persons, who now declared themselves bewitched, of beating, pinching, strangling, and in various other ways afflicting them.

Mrs. Putnam, particularly, complained of excruciating distress; and with loud piercing shrieks, excited in the numerous spectators emotions of astonishment, pity, and indignation, bordering upon frenzy. Mrs. Corey was, of course, pronounced guilty, and imprisoned.

The examination of Mrs. Nurse was introduced by a prayer from Mr. Hale of Beverly. The accusation, the answers, the proof, and the consequence were the same.

Soon after her commitment, a child of Sarah Good, the melancholy woman mentioned above, aged between four and five years old, was accused by the same woman of bewitching them, and accordingly was imprisoned.

In the mean time facts were multiplied.—Several public ones were kept by the inhabitants of the village; and finally a general fast was holden throughout the colony. By these successive solemnities the subject acquired a consideration literally sacred; and alarmed and engrossed the minds of the whole community. Magistrates and cler-

gymen gave to it the weight of their belief, and their reputation; led their fellow citizens into a labyrinth of error and iniquity; and stained the character of their country in the eye of all succeeding generations.

Had Mr. Paris, instead of listening to the complaints of the children in the family, and holding days of fasting and prayer on so preposterous an occasion, corrected them severely; had the physician mentioned above, instead of pronouncing them bewitched, administered to them a strong dose of ipecacuanha; had the magistrates who received the accusations, and examined the accused, dismissed both, and ordered the accusers to prison; or, finally, had the judges of the superior court directed the first indictment to be quashed, and sent the prisoners home; the evil, in either of these stages, might undoubtedly have been stopped. But, unhappily, all these were efforts of reason, which lay beyond the spirit of the times.

At Mr. Paris, Mr. Noyes, and Mr. Hale, believed the existence of the witchcraft in Salem Village, cannot be questioned.—That they seem to have been men of a fair religious character must be acknowledged. But, it must also be acknowledged, that both they and Messrs. Hawthorn and Corwin, the magistrates principally concerned, men of good character likewise, were, in the present case, rash and inexcusable.

They were not merely deceived; but they deceived themselves, and infatuated others.—They were not merely zealous, but unjust. They received from persons unknown, in judicial proceedings as witnesses, evidence equally contradictory to law, to common sense, and to the Scriptures. Spectral evidence, as it was termed—that is, evidence founded on apparitions, and other supernatural appearances, professed to be seen by the accusers, was the only basis of a train of capital convictions.—Children, incapable of understanding the things about which they gave testimony were yet, at times, the only witnesses.—And, what was still worse, the very things which they testified were put into their minds and mouths by the examiners in the questions which they asked. In one case, a man named Samuel Wardwell, was tried, condemned, and executed, on the testimony of his wife and daughter, who appear to have accused him merely for the sake of saving themselves.

Soon after the above examinations, the number of accusers, and by necessary consequence, of the accused also, multiplied to a most alarming degree. To recite the story would be useless, as well as painful. In substance, it would be little else than what has been already said. All those who were executed denied the charge; and finally declared their innocence; although several of them, in the moment of terror, had made partial confessions of their guilt. A considerable number, for the same purpose, acknowledged themselves guilty, and thus escaped death. To such a degree did the frenzy prevail, that in January following the Grand Jury indicted almost fifty persons for witchcraft.

Nor was the evil confined to this neighbourhood. It soon spread into various parts of Essex, Middlesex, and Suffolk. Persons at Andover, Ipswich, Gloucester, Boston, and several other places, were accused by their neighbours, and others. For some time, the victims were selected from the lower classes. It was not long, however, before the spirits of accusation began to lay hold on persons of more consequence. On the 5th of August, 1692, Mr. George Burroughs, who had formerly preached in Salem Village, and after at Wells, in the Province of Maine, was brought to trial for bewitching Mary Wolcott, an inhabitant of the Village, and was condemned. Mr. English, a respectable merchant in Salem, and his wife; Messrs. Dudley and John Bradstreet, sons of the late Governor Bradstreet; the wife of Mr. Hale; the lady of Sir William Phipps; and the Secretary of Connecticut; were among the accused. Mr. English and his wife fled to New-York. Mr. Dudley Bradstreet had already committed between thirty and forty persons for this supposed crime; but being weary and discouraged, declined any further interference in the business. Upon this he was charged with having killed nine persons by witchcraft, and was obliged to flee to the Province of Maine. His brother John, being accused of having bewitched a dog and riding upon his back, fled into New-Hampshire. At Andover, a dog was accused of bewitching several human beings, and put to death.

The evil now became too great to be borne. A man named Giles Corey, had been pressed to death for the refusing to plead; and nineteen persons had been executed. More than one third of these were members of the Christian Church, and more than one half had borne

an unblemished character. One hundred and fifty were in prison; two hundred others were accused. Suspense and terror spread through the colony. Neither age nor sex, neither ignorance nor innocence, neither learning nor piety, neither reputation nor office, furnished the least security. Multitudes appear to have accused others merely to save themselves.—Among the accused not a small number confessed themselves guilty for the same reason: for, by a strange inversion of judicial process, those who confessed the crime escaped: while those who protested their innocence died without proof, and without mercy.

While the mischief was thus rolling up to a mountainous size, the principal persons in the colony began seriously to ask themselves where it would end. A conviction began to spread that the proceedings were rash and indefensible. Mr. Hale probably changed his opinion because his wife was accused. The same consideration undoubtedly influenced Sir William Phipps. A respectable man in Boston having been accused by some persons at Andover, arrested his accusers for defamation, and laid his damages at a thousand pounds. In consequence of this spirited conduct, the frenzy in that town disappeared. In other places the distresses, the fair character, and the apparent innocence of many of the sufferers, wrought silently but powerfully on the people at large. At the last special Court of Oyer and Terminer holden on this subject, of fifty who were brought to trial, all were acquitted except three; and these were reprieved by the Governor. These events were followed by a general release of those who had been imprisoned. Thus the cloud which had so long hung over the colony slowly and sullenly retired; and like the darkness of Egypt, was to the great joy of the distressed inhabitants succeeded by serenity and sunshine.

At this period, and for some time after, attempts were made in various places to revive these prosecutions; but they failed of success. It has been said that an inhabitant of Northampton accused another of bewitching him to the honourable Mr. Partridge, a very respectable magistrate in Hatfield. This gentleman, understanding perfectly the nature of the accusation, and foreseeing the mischiefs which would spring from any serious attention to it, told the accuser that, as it was out of his power to try the cause immediately, he would hold a Court at Northampton for that purpose on a specified day of the succeeding week; but that he could now finish a part of the business. It was a rule of law he said that the informant should in various cases receive half of what was adjudged. A person convicted of witchcraft was by law punished with twenty stripes. He should therefore order ten of those to the accuser. They were accordingly inflicted on the spot. At the appointed time the Court was opened at Northampton, but no accuser appeared. This confessedly illegal, but exemplarily wise and just administration, smothered the evil here in its birth. Had measures equally wise been adopted throughout the colony, the story of New-England witchcraft would never have been told. From this period the belief of witchcraft seems gradually and almost entirely to have vanished from New-England. There is perhaps no country in the world, whose inhabitants treat the whole train of invisible beings, which people the regions of superstition and credulity, with less respect, or who distinguish religion from its counterfeits, with more universality or correctness.

FROM BARBER'S ANECDOTES OF THE REVOLUTIONARY WAR.

"It is a tribute of justice due to our Allies, the French, to state, that during our Revolutionary struggle for freedom, they invariably endeavoured to harmonize with our citizens, relinquishing, on most occasions, with distinguished politeness, their own modes and prejudices, to conform themselves to the habits and customs of America. They did indeed carry their desire to please and conciliate to such an extent, that I remember, on one occasion, a French officer being asked by Gen. McIntosh, (presiding at a Court Martial, and desirous to administer an oath, that his evidence should be given with impartiality,) 'Of what Religion he was?' replied very readily—'The American, Sir;' thinking, undoubtedly, that it was a duty to conform as much as possible to the religious opinions of the people in whose cause he had drawn his sword. And this appears the more probable, for time being allowed for reflection, and the question varied, by substituting *what faith*, instead of *what Religion*, he exclaimed—*C'est bien une autre affaire—Romain Catholique Apostolique, Mon General.*

## ADVERTISEMENTS.

### To the Benevolent and Humane.

IT has become the painful duty of a parent to make the public acquainted with the unfortunate condition of his son, who has been for some months deprived of his reason, and is at this time wandering through the country, unconscious of his own affliction, and that which is felt by his parents. A long and fatiguing journey was undergone by his father in order to restore him to his home, and to the reason he had lost; but, he fled from him thro' the mountain's rugged cliffs, and disappeared. Trackless, however, as was his path, he was closely pursued, and heard of from the banks of the Ohio until he reached Rockville, in Montgomery county, Md. Any information that can be given of this unfortunate youth would be thankfully received; and he who would have the humanity and the benevolence to accompany him home, and thus restore him to his afflicted parents, shall meet with some other reward besides that of an approving conscience.

B. T. DULANY.

Charles County, Md.

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A few private families, and a select class of young ladies may be attended, by making early application. An Academy, also, would be cheerfully attended an hour or two in the morning, on the most liberal terms.

may 24—St

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### A History of all Religions,

AS DIVIDED INTO

PAGANISM, MOHAMMEDISM, JUDAISM AND CHRISTIANITY.

BY DAVID BENEDICT, A. M.

It is proposed in this work to point out the countries where the different denominations reside, and the number of each as far as it can be ascertained, together with an account of their respective *Literary and Theological institutions, their Missionary, Bible, Tract and School Societies*, and show what denominations take the most active part in the great and successful operations of the present day for the spread of the gospel in the world; with general observations on some of the principal difficulties in prosecuting this great work of labour and love. Also, an account of all the missionaries in the world, with the number of missionaries at each, and the denominations to which they belong. To conclude with a chronological table of the most remarkable events in ecclesiastical history.

### CONDITIONS.

1. This work shall be well executed in a duodecimo volume of about 300 pages.
2. It shall be delivered to subscribers for one dollar a volume, bound, and 87 cents in boards.
3. Those who become accountable for nine copies shall receive a tenth gratis.
4. Subscribers' names shall be printed in the end of the work.

N. B. Those who hold subscription papers are requested to return them to the author by the first of January, 1833.

Subscriptions received at this Office.

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